

Jesuit Morality Again

ERNEST R. HULL, S. J.

From the Bombay "Examiner."

ONE of the most mummified specimens in our museum, which at the same time is always displaying irrepressible vivacity, and always managing to escape from its case, was recently captured and brought back to safe custody in a somewhat unexpected manner. I refer to that infamous maxim: "The end justifies the means," on which we had a reprint on the market till it ran out of stock a month or two ago. The captor was one General Maurice who, having in good-faith and invincible ignorance been the means of its escape, presently found out the mischief he had done, and then, like an honorable man and a gentleman, acknowledged his offence and apologized publicly for it. Here is the cutting which announces the event:

The following letter from General Maurice appeared in *Daily News*.

Sir,—In your issue of August 30 you published a review of mine of the Ludendorff's "Reminiscences of the Great War," in which occurred the following passage:

"Long before the elder Moltke created the German general staff, another great militarist had founded a great and powerful society. Loyola taught his followers that the end justifies the means, and Ludendorff and his colleagues in other times and for other purposes adopted the principle of the Jesuits."

I wrote this passage with my mind upon Ludendorff rather than upon the Jesuits, and I did not verify my references, as I should have done. I have now investigated to the best of my ability the long controversy which has raged between the Jesuits and their opponents on this question, and I have been unable to find that there is any evidence that Loyola taught his followers that the end justifies the means.

I therefore desire to withdraw that statement and to apologize for having made it.

F. MAURICE.

Before this apology had appeared, the incident had inspired a writer in the *Catholic Times* to gather together certain recent phases of this controversy, some items of

which could be added to our reprint in a future edition. Thus he wrote:

LUDENDORFF AND LOYOLA.

"It is a strange and sad fact that the very name or thought of Jesuits seems to paralyze the judgment and destroy the sense of fair-play in even well-educated and well-meaning Protestants.

"Thus, for instance, twenty-one years ago Dr. Ryle, then Protestant Bishop of Liverpool, wrote to a correspondent: 'I note carefully what you say about fifty clergymen in the Church of England being Jesuits, and it entirely confirms my own belief.' A Protestant clergyman, one of the Proctors of the Convocation of York, wrote to ask Cardinal Vaughan if this statement were correct. In his letter, dated 23rd August, 1898, the Cardinal replied that it was absolutely untrue to say that any Church of England clergyman could be a Jesuit or remain in the Church of England by virtue of any dispensation from Rome.

"Four years later, in 1902, the Protestant Alliance made a strong effort to bring about the legal expulsion from England of Father Sidney Smith, Father Herbert Thurston, and Father John Gerard, the brother of General Sir Montagu Gerard, on the ground that they were Jesuit priests. The Metropolitan Police Magistrate, Mr. Kennedy, refused to grant any summons against them, and when the Alliance appealed to the King's Bench the Lord Chief Justice, Mr. Justice Darling, and Mr. Justice Channell, on the 28th April, 1902, decided that the magistrate was perfectly justified in using his discretion and refusing to grant the summons. A few weeks later Mr. Justice Wills and a special jury heard a libel case brought by Father Bernard Vaughan against the Protestant newspaper, the *Rock*, for saying that he was one of the 'Jesuit outlaws, steeped in sedition, the infamous sons of Loyola,' who could not be legally libeled. Unfortunately for the *Rock*, the jury disagreed with this view and returned a verdict in favor of the infamous son of Loyola, who had pointed out in his evidence that the seditious Jesuits had sent out to fight in the Boer War 100 students from their

college at Beaumont, and 100 more from Stonyhurst, and that three of these latter had won the Victoria Cross.

"And now, after seventeen years, it comes as a kind of a shock to find a soldier of proved courage and of high intellectual ability beginning without rhyme or reason the old stone-throwing at the Jesuits again. Last Saturday there appeared in the *Daily News* and in other newspapers an article by Major-General Sir F. Maurice, entitled 'Ludendorff on His Defense,' in which occur the following words: 'Long before,' etc." [as quoted above].

Did Ludendorff and the Prussian Junkers learn this principle from the Jesuits? How ungrateful of them, then, for more than forty years, strictly to forbid any Jesuit to set foot on Prussian soil. I should like to ask Sir F. Maurice *where and when* did Loyola teach the Jesuits that the end justifies the means?

The charge is generally made by anti-Jesuits not against Loyola himself, but against a German Jesuit, Father Hermann Busembaum, who wrote his theology about a hundred years after the death of St. Ignatius Loyola. Busembaum considers a case like that of our own poor starving soldier-prisoners in Germany during the late war. If one of them sees a chance of escaping by breaking open a door or window, or even by putting a sleeping draught in the beer of the German sentries, may he do so? Yes, says, Busembaum, his end is lawful, he has a right to regain his freedom, and he is justified in using the necessary means. But, says Busembaum, if the means were in themselves wrong and sinful, "It is not lawful to do anything which is wrong in itself even to escape death."

"We are slandered," says St. Paul (Rom. iii; 8), "and as some affirm that we say, let us do evil that there may come good." The end, then, justifies the means only in the sense that to gain a good end we are warranted in using indifferent, that is, non-sinful, means, as Father Gury, the modern Jesuit theologian, clearly teaches. But if the means in themselves are wrong and sinful, we cannot use them, no matter how good our end may be. Thus a doctor may never wilfully destroy the life of an

unborn child even for the good end of saving the life of the mother. This principle of Busembaum was endorsed for English law in June, 1909, by Mr. Justice Grantham in what was known as the Kentish Eviction Case. When a bailiff had failed by ordinary means to get a tenant to give up possession of his house, the bailiff boarded up the doors and windows to starve him out. The judge declared that as he had a right to gain possession he had a right to use these means, the end legalized or justified the means.

In August, 1902, the *Referee* newspaper allowed this charge to appear in its pages. Father Herbert Thurston, one of the three Jesuits whom the Protestant Alliance had failed to banish, dealt lengthily and ably with the charge, and the *Referee* offered to form a Committee of Investigation, with Mr. Augustine Birrell and Lord Llandaff as members, but the project was never carried out.

Again, towards the end of 1903, an American Professor at Syracuse University made this same charge before his pupils. The Catholic Bishop of Syracuse replied with this challenge: "I shall pay to any student of the University the expenses of his board and tuition during the remaining years of his studies there, if he can find in any of the writings or teachings of the Jesuits, or from any authentic source whatever, that they ever taught the doctrine that the end justifies the means." Up to the present date, as far as I know, the Bishop's challenge has not been accepted.

COUNT VON HOENSBROECH:

Some thirty years ago I remember with pleasure spending a couple of days as a guest of the German Jesuit Fathers at Ditton Hall, just outside Widnes. Prince Bismarck, the idol of the Prussian Junkers, in his ruthless May Laws had inaugurated the Kulturkampf, the war of Prussian Kultur against Catholicism. Bishops and priests by the score were thrown into prison or driven into life-long banishment. Had the Jesuits been taught that the end would justify the means they might have truckled to the materialism of the Prussian despot.

For conscience sake, with the unflinching resolve of Christian knighthood, they went forth into exile: Widnes, with its smoke and fumes, was a poor exchange for the blue Rhine and the Drachenfels, for the hills of Heidelberg and the glorious Dom of Cologne. Prussia was beginning to draw the sword of materialism against the Christian God, and her downfall, though slow, was sure. In those poor little rooms of Ditton Hall was gathered a company of saints and scholars of which any university, even Louvain or Rome itself, might be proud. Amongst them were two priests, Francis Xavier Wernz, afterwards to be elected the successor of St. Ignatius as General of the Jesuits, and the other was to renounce his priesthood and the Jesuit Order and become one of its bitterest enemies, the Prussian nobleman, Count Paul von Hoensbroech. Returning to his Prussian estates, he began a campaign against his former brethren and brought out the old charge, "The end justifies the means." Thanks to Bismark and his Junkers, there were no Jesuits left in Germany to answer him, but a secular priest, Father Dasbach, who had been elected a member of the German Reichstag, threw down the glove to von Hoenbroech. "I will pay," he said, "the sum of 4,000 marks to Count von Hoensbroeck, or any other person, who can prove to a jury of Catholic and Protestant university professors that the Jesuits have taught this maxim." Count von Hoensbroech replied by publishing a pamphlet containing quotations from over a dozen Jesuit theologians, which he said, were equivalent to teaching this maxim, but he could not get the Protestant university professors to act on the jury. He took a civil action against Father Dasbach in the court at Treves, which refused to decide on the ground that it was a wager and that no action would lie. The Count then appealed to the Supreme Court of the Rhine-Province at Cologne, which decided: (1) That Father Dasbach's offer was not a wager, but a prize offered for the solving of a problem. (2) That Count von Hoensbroech had failed to prove by his quotations that the Jesuits taught this maxim.

I would conclude this statement with two Protestant tributes to the work of the Jesuits. The first is that of the

Present Archbishop of Canterbury, Dr. Randall Davidson, who, in his centenary sermon, preached in 1904 in the Protestant Cathedral of Quebec, "made glowing references to the French Jesuit and Recollect missionaries who first preached Christianity in New France, undismayed by suffering and martyrdom."

The second is one which should appeal to a great soldier like General Maurice. It is the testimony given by Lord Roberts, then Commander-in-Chief in India, at the distribution of prizes in St. Francis Xavier's College, Calcutta, on the 22nd December, 1892. Lord Roberts said:

When I was in command of the Madras Army I had the opportunity of traveling along the Malabar Coast, and nothing struck me more than the evidences of St. Francis Xavier's work in the many churches we saw and the general feeling of devotion to the Christian faith introduced by him into that part of India. The life of St. Francis Xavier affords an example of self-denial, devotion to duty, and regard for the welfare of his fellow-creatures, which we should all do well to try and follow. The lasting effects of his work are a proof of what can be produced with inadequate means and in adverse circumstances, provided the object be a good one and is steadily kept in view.

Would General Maurice imagine that St. Francis Xavier had been taught by his master, St. Ignatius of Loyola, that the end justifies the means, that wickedness and sin may be used in the service of an all-holy God?

Preserve All Catholic Records

LAURENCE J. KENNY, S.J.

From "The Catholic Educational Association Bulletin"

WE are all historians. The Distributor of all good gifts has given to some indeed to be evangelists, to some to be apostles, to some to be prophets, that is, seers of the future; but He has given to all of us to be seers of the past, that is, historians. He has endowed all His children with the golden scroll of memory that unrolls its ever-wondrous illuminations before our vision as the years advance. From its vivid pages He would reflect into our characters that finest quality of humanity, gratitude, the test of true civilization. Our Mother, the Church, here as in all other things, continues the work of God in our training, and constitutes herself our teacher of history from the day that she gave us at the

baptismal font the name of one of her hero sons or daughters, whose story she promises to tell us, together with those of Jesus and Mary, at the budding hour of our intelligences. She is the unrivaled historian; for she has seen the past, she knows the things of value, and she is true. The man who will not develop his historic faculty is acting against the desires of the Church and contrary to the plan of God.

The members of this assembly, even those least given to historical investigation, are seers of the past; not indeed mere seers, gazing like men in an hypnotic trance. They are Americans, to whom the present is the great reality, to whom the pabulum of history, or of any other science, is insipid, unless it is assimilable into the energies of the present-hour activities. They see, and they do. They see the past, for its lessons of experience, without losing their personality in delving into its fossil ages; they act in the present, without sinking their lives into that pin point of existence which separates the past and the future. This assemblage is one of Catholics, men whose field of vision as from some lofty mountain-height surveys the long past, the present, and catches glintings of the distant pinnacles of the future of our nation and of our Church within this land.

America is no longer a country without a past, without a history. Many of us, no doubt, knew men who had seen John Carroll and George Washington; but there is not one among us who was personally acquainted with those makers of our nation and our Church in America. They are of the past.

Spain holds the records of the period of discovery, the first chapter in the story of America. The archives of Seville are piled high with well-ordered documents preserving the memory of the imperishable achievements of her conquistadors. Her labors had been well bestowed were there distilled from all those precious leaves no other attar than Charles Lummis's "Spanish Pioneers." Such, of course, will not be the case; for American Catholic historians will some day draw from those honeycombs of Spain such fragrant recitals as will delight mankind with their beauty and their sweetness. France has treasured the most precious memoranda of the period of exploration, the second chapter of our history. She has moreover valuable matter touching on the American Revolution that has been little drawn upon. As a concrete example of the things hidden there, let me cite the account of Yorktown. How little is it known that at Yorktown on land and sea, France had 21,000 men, America had not quite 9,000! The important part of that battle was the sea fight. American historians hurry over this point, for the reason that there were no Americans at all engaged in the naval contest. I cannot pass over the fact that there were more priests at the siege of Yorktown, where American freedom was achieved, than at any other

engagement on the Western hemisphere; and they had a good right to be there, for the money which paid the expense of this American campaign was given by the Catholic clergy of France.

IMPORTANCE OF KEEPING RECORDS

These two great seats of civilization, Spain and France, kept the early records for us. Has dependence on them weakened us? Every civilized and every semi-civilized people understand the importance of keeping records. I regret to say that we Catholics of America today are as a body insensible to the situation; we must needs bestir ourselves and look to the past. Fortunately a few individuals have done something. The efforts of Gilmary Shea, Hughes, Herbermann, Griffin, Flick, Middleton, Meehan, and of Engelhardt, have all had something desultory about them. But just at present there seems to be signs of an awakening, of a wide-spread, far-reaching movement that manifests itself in new evidences of life in the old centers of historic work, New York and Philadelphia, and in the birth of new historical magazines in Chicago and St. Louis, but principally around Dr. Guilday and his able school at the Catholic University. But as yet there is no full-grown appreciation of the big truth that we must keep our records, if we would have a history. No great governments will henceforth do this work for us. It is a huge task, and no ten, no hundred shoulders can bear it alone. Accordingly let the word go forth that we must all be ready to do something ourselves if we indulge in the hope that American Catholic history is ever fully and truthfully to be told. The ordering and arranging and systematizing for preservation of the records of our Catholic deeds must be done on a national scale. All must work and work together.

The omission of our part in the story of this nation's life, unless we act at once, will not necessarily be malicious. It can easily be the mere result of human limitations. There will be such tons and tons of other records, many of them thrillingly interesting, that the most conscientious and laborious historians will be satisfied that they have done their duty and have seen everything really important on their subjects when they have gone through these enormous heaps of material. It will be unfair and cruel to accuse them of neglecting us, if we neglect ourselves. It was not owing to antipathy towards Catholics that John Paul Jones's fascinating exploits almost won for him even from great historians the title of Father of the American Navy. Only the patient accumulation of documentary evidence, as one might say, at the last moment, by the redoubtable Griffin, saved this title for John Barry to whom every honest historian must henceforth award it.

There was a meeting in this hall a few weeks ago of the Mississippi Valley Historical Association. An entire session

was given over to the comparison of the methods the various commonwealths in the valley were pursuing, chiefly in every case through the agency of the State university, of securing and preserving the records of their war-work. The representative of one university counted on his legislature granting an appropriation of \$100,000 that the memory of the soldier-boys of that section might be forever guarded sacredly from oblivion. Another speaker told how interest had been aroused in every nook and corner of his State by a very simple device; prominent men in each county-seat were called into service, these appointed reliable persons in each township, and they in turn instructed a person in each school-district to send in accounts to the university. A third speaker recounted that his school had secured copies of every species of posters, programs, announcements, and accounts of States, of the Red Cross and other such agencies, of counties, of universities, that had done anything which could be called war-activity; they had surely stacked such heaps of material as no Catholic institution in America could find room to stow away. It was pleasant to note that in every paper mention was made of some special effort to obtain Catholic co-operation, Catholic reports, or Catholic data. It is perhaps more to my present purpose to call your attention to the fact that (except in one instance) these honest and generous scholars did not know how to reach us. For instance, one of them, a tireless collector, was perfectly satisfied that he would have all the Catholic data in his State because a Knight of Columbus had engaged to give him the records of the work of that Order in his State. It did not occur to him that the Knights, although indeed the most important, were but one of several Catholic organizations helping the good cause.

The work of the Mississippi Valley Historical Association, and that of similar societies in other sections of the nation, should readily convince anyone that Americans do not live for the present alone. Historic material is being accumulated in prodigious stacks in the libraries and museums of each of the great university centers. Europe has been surpassed in this matter, as in so many others, by the young energy of American enthusiasm. But what have we Catholic American done?

It is far from the intention of this paper to inspire a sense of despair by magnifying the immensity of the undertaking of saving our Catholic records in this land, or by showing how puny are our facilities when compared with those of other agencies engaged in like work. There is no place for despair for those who are engaged in God's work. He always sends help. Now help in this matter is right here at hand. We can use just such associations as I have named for the most ponderous burdens of the project. Not a few historical societies in the large cities and State capitals are

eager today for fuller Catholic co-operation. They would be happy to save our source material and all species of memorials; and they know how to do it. For example, how pleased they would be if the churches that have made service flags and service lists would deposit these with them.

THE CHURCH AND THE ARTS.

The officers of some of these societies are better aware than we ourselves seem to be of the disproportionately large part of American history that Catholics are making. He was not a Catholic who said to me: "What would art do in America without the Catholic Church?" I was surprised, for I could not think of any Catholic school of the fine arts, and of but few Catholics who had distinguished themselves in those high lines. He went on: "Your churches call for more paintings than all other sources in the United States combined; there would be scarcely enough erecting of really architectural structures in the country to keep that science alive were it not for the constant multiplication of your temples of worship; without these there would be no sculpture at all. We are the most unmusical nation that ever called itself Christian; the salvation of America musically is in the gladness of the parish schools." He was careful not to say in the music, so much as in the gladness of the schools. Going from art to sociology, you know that it was not a Catholic, but a Protestant minister who declared very solemnly, but a short time ago, that the reason he could sleep with safety in the heart of Chicago was because the Catholic Church was there on guard.

Pardon my apparent going afield. Others have given us able papers on the method of keeping records. It would consequently seem more appropriate here to indicate the need of our doing so, and to point out that there are, as it were stacks and bales of American Catholic history lying on the wharf exposed to the elements because there are no store-houses in which they may be stowed away. Of course I mean distinctively Catholic records.

I instanced art and sociology as bearing the impress here of Catholic life; but they are not at the inmost springs of human conduct. In and over all God's works is that true religion which continues the Divine atonement and is the mercy of God. History's most delightful task should be to discover and perpetuate the memory of its manifestations. It was not a Catholic, but a scholarly American statesman, who a few years ago startled the blind delvers in depths of science with the declaration that religion is today the central key to the world's history. He began by saying that the whole world hangs today (1907) on the words of three men: Emperor William, President Roosevelt, and Pius X. The first two were great by reason of the physical force at their command, brute force; the greatness of the

Pope was of a deeper nature, for it acted in the region of thought and love.

But we need not cross the seas. The Church is making history of the most wonderful kind right around and about us. You no doubt recall that Bishop Spalding a few years ago announced without fear of contradiction, and no one so far as I am aware gainsaid his word, that the development of the Catholic school-system in America was the greatest religious fact of the age. History loves facts, especially great ones. Here is the greatest. It is not far to seek; it is still with us. Catholics of America are expending every year as a voluntary tax for conscience's sake at least the equivalent of thirty-two millions of dollars (\$32,000,000). Of this sum, I hasten to say, the Sisters who do the teaching, contribute fully one half in their sweat and their lives. This outlay would build, in one year, one of the great cathedrals of Europe. We see that the carpenter's Son is still building in His hidden workshop. The Ages of Faith are not dead.

The fact just mentioned connotes many others of which record must be kept; among them this inexplicable one, that in neither branch of any one of our forty-eight State legislatures has there ever arisen a statesman among our non-Catholic leaders to raise his voice against so unfair a tax on conscience; and then our own protest against so grave an injustice—one that the Imperial Government of Germany or the house of Lords of England would not think of inflicting on their humblest subjects—our protest, I say, is so feeble as to indicate that we American Catholics, as a class, have not fully breathed in the spirit of the Declaration of Independence, and that as a body we do not seem, under this test at least, to be red-blooded Americans.

See how matters stand here in the old Southern State of Missouri. In this state the negroes have their primary, their high schools, and their college, all supported out of the common taxation. In this city negro children, whose homes are distant from their school, have their car-fares paid by the city. Not a cent may be spent on Catholic schools. The Catholic child, who is true to his Faith, must walk to his schoolhouse. It were better for us in this state of affairs to have black faces than white consciences. The record of these things must be kept, that is, of the callousness of our present-day politicians and of the supineness of Catholic political leaders. It will be interesting and instructing to examine a few years hence whether when women are more powerful, and when Prohibition is in operation, Catholic interests will be of so slight weight in legislative halls. But above all records must be kept of our Sisters who are making these unprecedented sacrifices for the cause of Catholic education, and of the men and women who co-operate with them, the builders of their schools, their patrons, even the contributors of the widow's mite.

DUTY OF THE ORDERS AND PASTORS.

But each of the Orders is supposed, I believe, to have an historian whose duty it is to keep alive just such memories. No exhortation need be given by me to those wonderful women on gratitude towards their benefactors; nor need it be said that they can find no incentive to excellence in their vocation more compelling than the study of the virtues and trials of the Saints of their own household who have fought the good fight and won the crown. Yet we find few biographies of our Sisters even in the most private collections. There should be a brief biography of every Sister—a page or two in length at least—and perhaps where they do not now exist it is not too late to have some venerable members of the communities or the older alumnae, dictate such even yet for those who are gone. That Order is derelict to the sacred memory of its dead which has not preserved these precious memorials.

The Church, the enlightener of all times, has ever made it a matter of serious obligation on the Bishops to keep certain valuable historical documents, and the new Canon Law has extended the obligation. Every pastor of souls is bound by Canon 470 to keep baptismal, confirmation, and marriage records; and to send a copy of these annually to the episcopal chancery. Hitherto we were satisfied with having the original entry, but henceforth there is to be a copy of these precious records. Fire or war too often destroyed the originals in the past. Columbus might be on our altars today, and Mother Seton might be there tomorrow had the present new method been in vogue some years ago. Priests are obliged moreover to keep an account of their parishes. I once heard an old pastor say, with a zeal that, I imagine, approximated the cynical that whereas he had never known a shepherd of sheep who could not tell off-hand the exact number in his flock,—wethers, ewes, and lambs,—yet he had met not a few who called themselves shepherds of souls who were never able, save in a general way, to state how many souls God had committed to their care. It was doubtless for these the new Canon requiring the account of the parish was enacted. It is to be hoped that the Canon legalists will not confine the meaning of the obligation to the financial status of the parish.

Here an opportunity is offered to lecture the diocesan chancellors. Every shaft of the full quiver of obloquy has been shot into their skin already to bring them to supplying the "Catholic Directory" with proper statistics. It cannot be shown that it is part of their duty to work gratis for the directory publishers, but it would be a splendid opportunity of setting us all a worthy example were they to report correctly each year the number of baptisms, marriages, and burials. As at present compiled the statistics on these vital points in that very fine publication are just not worthless.

One may find that in one diocese, for instance, the birth-rate is wofully low, while in another near at hand, it may reach as high as 60 per thousand, where all the babies must have been twins, except the triplets.

Here is a record that ought to be had, if there is any means of obtaining it, the birth-rate. The chancellors could give us data to approximate it, and that would be of immense value. But we have no reliable approximation of it as yet. A distinguished English visitor flew through the land a few weeks ago, and returning home wrote us up. He said very wonderful things about us, and among them was the statement that "to judge by the birth-rate, [America is] sure to become more and more Catholic in the near future." I recall that before the Civil War it was written by an optimist in Kentucky that owing to the large families of the newly arrived German immigrants in Louisville, the number of Catholic baptisms was equal to half the births as civilly recorded in the Kentucky metropolis. He had the data, and drew the apparently legitimate conclusion that Louisville would shortly be a Catholic city. That was sixty years ago, and Louisville is scarcely as Catholic today as it was then. How do matters stand in Missouri? The birth-rate in Kansas City, that most pagan of all our large American cities, is scandalously low; St. Louis by comparison is consoling. Kansas City's rate is put at about 14; St. Louis's at 18. But in the great stretches of the backwoods of Missouri, where Catholics are as rare as in South Africa, it is over 23.

What is said of such people as those who dwell in the backwoods of Missouri is terribly emphasized in an address to a high school class by Professor William E. Dood of Chicago University, which is printed in the October number of the *Historical Outlook*, page 363, etc. He says the sons of what may be called inarticulate Protestantism (inarticulate means ignorant) live out on the plains, crowd into the southern mountain area, and work from dawn to dusk. "There is no race-suicide among them." * * * The industrial bloc is mainly Catholic. The country folk vaguely feel that they would rule the land if there had not been this ever-expanding foreign-born population. If ever a proletarian revolt is set up in the cities, the Protestants will not join it. The masters of industry will seek them as allies, perhaps win them.

If these imitations are indicative as of the state of Catholicism throughout America it is time to institute a complete revolution in the mode of Catholic life in this land, or to prepare for a deluge.

We must have authentic records, if we are to have that kind of knowledge which enlarges our experiences. The Bishops as we saw are preserving records; the pastors of

souls will henceforth keep the statistics of their flocks as never before; the various Orders will preserve the biographies of their members. The "Catholic Directory" is a mine of rich information; but the greatest Catholic records in America are the files of our Catholic papers. Some of the most valuable of these are becoming extremely rare. When a publisher dies or withdraws from the field, his papers are scattered and it is possible that in many cases no complete set can be collected. It might be worth while to go into this affair more intimately and seek the remedy; but let it suffice to observe the remedy that is proving more than an experiment. The Philadelphia Catholic Historical Society has been collecting early issues for some time. Georgetown University, which fell heir to Gilmary Shea, has no doubt a fine collection; and Notre Dame, owing to the foresight of Mr. Edmunds, is another repository of these priceless sources of our history. But what are so few treasures in so wide a country! Every Catholic institution in the land should keep at least its own diocesan publications.

Besides the diocesan and other periodical publications, we not un seldom have commemorative volumes that are retrospective. Most of them are illustrated. Many of these contain historic material of value. Nothing is more surprising than the rapidity with which an edition of some thousands of these will vanish from the face of the earth. One seeks for a copy a few years after its publication, and is fortunate indeed if he finds a few pages. Books and booklets of this sort, owing to the advertisements that crowd their pages like the pages of the popular magazines, have an appearance of cheapness, but as a fact they usually cost their writers, their editors, and their publishers no slight outlay, and they possess a corresponding value to the historian.

PRESERVE OUR HISTORIC MONUMENTS.

Then we have historic monuments—or rather we have almost none of them, but may hope to have them some day. We have at least grave-stones. These might be of historic value, but unfortunately those being put up generally today in America are a deception. They might almost as well be made of wax so far as keeping alive the memory of the dead is concerned. The wind and the rain erode their surface and blot out the inscription in a few years. Even an Old Mortality giving his life to renewing the inscriptions would not avail our need, for the stones themselves fade away. It might be a praiseworthy thing for Catholics, either to revive the good customs of other lands and visit the graves on All Soul's Day, or if we are too far north, at least to enter thus far into the spirit of Memorial Day. Mural tablets on the site of famous events, and memorial plaques such as adorn European churches may also help us in happier days to come. Perhaps we may begin with rosters of

the boys who fell in France. Only people as old and wise as the Romans understand the value of such articles as commemorative medals.

But not the diocesan chanceries, nor the parish registers, nor the columns of our best publications, bound as they are by the conventionalities in their selections of matter, can ever satisfactorily cover the field of history over which the genius of Catholicism hovers. Wherever God deigns to come down to earth to the hearts of men, and wherever the martyr spirit reveals itself raising men up to God, there the Catholic historian, like Jacob after his dream, must mark the spot for consecration. Neither chancery nor parish books in early Boston were lined to carry such an account as that of the whipping of young Whall, who was scourged in the public schools there into insensibility because he would not read King James's mutilated Bible; but no Catholic educational convention, no sermon of Cardinal, or encyclical of Pope gave such an impetus to the growth of the Catholic school-system in America as the simple recital of that outrage when it passed on bated breath from mouth to mouth through and beyond New England.

The martyr spirit is the touchstone of our Faith. It is as universal in the world today as the true Catholic home. Our children in the schools must be taught to recognize it. It is ever striving, like the heavenly thing it is, to conceal itself from mortal eyes. Let the children in our schools play hide and seek with it; they will find it perchance first of all in their own lives on the day they resist some powerful temptation; or maybe only after they have fallen, when they come penitently forward against ten-thousand shames to break open their hearts to Christ and let the bad thing out. It was this spirit that the other day flung our Catholic youth into the nation's army almost before the call to arms was sounded. It is this spirit that must fill our Catholic homes with numerous children, fill our convents and seminaries with numerous servants of Christ. This is the victory that overcometh the world, our Faith. The story of these triumphs are distinctly Catholic history. The blind earth catches but faint glimpses of their magnificent glory; heaven gladdens in their full disclosure.

Summing up, I have tried to say that passing over the Spanish discoveries and French explorations of America, we Catholics of today, who are one-fifth of our people, have performed our proportionate part in the making of the nation. We shared in the felling of the wilderness, the spanning of the rivers, the binding of the land with the avenues of commerce. We ate, and we hungered; we bought, and we sold; we laughed, and we wept; we warred, and we comforted the wounded and dying; we married, and we went down into the earth to mingle our dust with the soil of America. The records of these things are too multitud-

inous for us alone to gather and preserve. There are splendid historical societies, with which we must co-operate, that are keeping them sacredly. But as opposed to what we eat, and buy, and wear, and the other husks of our lives, there is a power within our Catholic people, hidden down deep in the center of their souls, their religion, which is nothing else than the Spirit of the Crucified, bringing all things to Him since He has been lifted up, and it is the manifestations of this power of which we alone can and must keep the records. Whether American Catholics, as a whole, are responsive to the callings, the stirrings, of this Divine influence, nothing perhaps would indicate at once so well as the birth-rate, if we could only ascertain it. Yet we have on every hand such myriad hopeful manifestations of the workings of this Spirit as to indicate that He reigns among us with a supremacy rare in the annals of the world. The records of these loving manifestations must be conserved as the materials for the history of that reign.

Catholic Optimism

CARDINAL BOURNE.

IS the world better than it was before the war? There are many who answer in the negative. They dwell with great show of reason upon the unrestrained luxury, the defiance of traditional modesty, the political insincerity, the outrages, legal and illegal, committed against the moral law. Admit all this, paint the present condition of the world in as lurid colors as you please, and still may it not be maintained that in the things which matter most, God has wrought by the terrible scourge of war some real improvement in His people.

The evils just enumerated are on the surface, they are the outcome of the unreasoning restlessness which has always followed in the wake of the terrible upheaval occasioned by far-flung conflict. But deeper down there are far more important indications of the Divinely-guided leaven which is at work beneath the surface. Never has there been a more universal or a more genuine desire in all classes to see true justice done to those who in the past have been by their condition exposed to poverty in spite of their own hard toil; to pauperism when, still willing to work, no employment was found for their hands, and to a desolate old age, even though they had labored all

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the days of their active strength. It is true that such claims have to be brought very forcibly to the knowledge of those who, owing to their own prosperous condition have never had their attention directed to the existence of these claims. But once it has been clearly demonstrated to the public conscience that such claims are founded upon justice, there is an insistent call which formerly was not made, that they should be faced and granted. This is in the region of our own national disputes and economic controversies.

But there is something similar in the wider field of international politics. Few, perhaps, can bring themselves to believe that all wars are forever ended, that every possibility of future strife between the nations has been removed. Yet there is a hope, and a very strong desire, that conflicts may be made less imminent, and that the danger of them may become remote by wise deliberations, and deliberate postponements, and mutual adjustments; which, by their delays, will calm the excitement of the moment, and enable people and leaders to settle their difference without recourse to arms. This hope and this strong desire find their embodiment in the League of Nations, which sets before the world an aim and purpose often commended by the Apostolic See, and encouraged in a very special way, both in word and act, by the present Sovereign Pontiff.

THE NATIONS TURN TO GOD.

Lastly, and most important of all, there has in every nation, been a turning to God, a recognition of the supernatural, an acceptance of Divine Providence, a realization of principles transcending this world, a consciousness of a Power that eternally guides the destinies of men, which were not discoverable to the same extent in the days before the war. It is only too true that these manifestations have been often lamentably incomplete and many a time at variance with the real teachings of revelation. The absence of recognized religious authority, the loss of definite Christian instruction, the woful ignorance of any kind of religion, have in too many cases, and in every nation, left men without any adequate means of in-

terpreting the spontaneous promptings of their own stricken hearts, or of showing forth in their public acts a worship such as God is entitled to claim from His creatures. But millions of hearts have been stirred, and they have been moved to a remembrance of the Supreme Ruler, whom they had so long forgotten. And other millions have without doubt returned to a fuller acceptance and practice of such knowledge of God as they had once received. It is not right to forget these things. We should recall them before God's altar, and give thanks to Him who never forgets the least of the creatures whom He has made. A message went forth at the beginning of this year from the Prime Ministers of all the self-governing Dominions of the British Commonwealth, which must have brought joy to the heart of every man who loves and fears God, by its frank and open recognition of the fundamental fact that unless the Lord be the real builder of His creatures' home upon this earth all others, soldiers, politicians and peoples will have labored in vain.

The task and responsibility of Catholics of those who accept whole-heartedly and unreservedly the full revelation of Jesus Christ is, in this critical moment, surely plain and clear. We must give of our best to every movement that will promote God's glory and the welfare of mankind. No fewness of numbers, no want of influence can excuse us from doing our best to help on every true and noble cause. The early Christians were an insignificant uninfluential minority in the midst of a hostile, or at best indifferent world. Yet they slowly and almost imperceptibly leavened the pagan mass and changed the outlook of the world. In every project for just social reform, in every league for the uniting of the nations, in every recognition of the sovereignty of God, Catholics must lead and guide. By their example and by their resistance to false principles and foolish fashions they must combat and help to overcome the prodigality, the luxury, the vice, the immodesty that flaunt themselves so shamelessly at the present day. When men descant upon the wrongs and miseries of individuals and demand for them remedies that would uproot a rightly established order,

they must point out that lawlessness has no healing power for disorder, and that many an ill can find no cure save in submission to God's Will and the endurance that His grace will bestow. Similarly, when the claims of self-determination and of the rights of nations are proclaimed with loud insistence, Catholics have sometimes to remember, and to remind those who will listen to them, that there are still higher claims which must not be overlooked, that nations have duties the one to the other; and that they may not always seek even their admittedly just rights if thereby they uselessly imperil the tranquility of the common brotherhood of the world.

Does Catholic "Other-Worldliness" Hinder "Success in Life"?

THE RT. REV. WILLIAM TURNER, D.D.

A THOUGHTFUL writer, comparing these modern times with the Ages of Faith, characterizes our era as dominated by "wordliness" and describes the Middle Ages as dominated by the spirit of "other-worldliness," that is, the spirit which puts the interests of the next life above the interests of this. Other-worldliness, if we are to retain the term, is not incompatible with the pursuit of happiness and success in this world. There are persons, some of them men of distinction in the realm of scholarship, who are so given to exaggeration of statement that they seem never to see but one side of any question. They talk as if faith were incompatible with science, forgetting that men like Pasteur managed to reconcile the highest scientific attainments with the simplest Catholic faith. They contend that the Church is subversive of national ideas, in spite of the facts in our own history and that of other nations, which go to show that a loyal son of the Catholic Church may serve his country faithfully and even make the patriot's supreme sacrifice of offering up his life in his country's cause. They say that a belief in Providence excludes effort, thrift and industry, overlooking the examples of Catholic Belgium, Catholic Rhineland

and Bavaria and our own farming or industrial settlements of Catholics, where arduous labor and patient toil are inspired by the belief that God is the giver of all good gifts. They argue that saintliness is incompatible with sense, that belief in miraculous healing eliminates all need of misrepresentations. Christianity, while it educates for the life to come, and makes spiritual interests to be supreme, does not withdraw from the domain of education those things which belong to culture, refinement, happiness and success in the realm of nature, and humanity. Herbert Spencer defined education as "Preparation for complete living." The Christian educator accepts this description, but insists that no scheme of education is complete, or prepares for "complete living" unless it prepares for the life to come as well as for this life. Christianity, therefore, does not suppress or destroy what was of value in pre-Christian systems of education. Whatever was good and useful in the principle of imitation as we find it among savages is preserved and utilized in a higher form in Christian education, where the heroes of Christian legend and story and the sacred human nature of Christ Himself are set before us as our models, with the infinite perfection of God as the "one Divine event" towards which all humanity is striving. Education for caste, social order, national tradition and religious custom had the advantage of preserving and inculcating the conservative virtues. That advantage is not discarded but retained in Christian education. Indeed, in the estimation of thoughtful men today, the greatest and most beneficent conservative force in the modern world is the Catholic Church. Sparta and Persia educated for citizenship. Christianity, by aiming at the formation of the perfect Christian, in whom honesty, industry, thrift, sobriety and unselfish devotion to the interests of others are cardinal virtues, lays the foundation of perfect citizenship and supplies the moral support without which civil authority would be futile and its efforts for law and order weak and ineffectual.